

THE LYFE OF SAINCT IUDE

after Saincte Hierome.

Iudas the brother of James lefte behynde him a litell epistle whiche is of the seven catholike epistles. And because he taketh witnesse in it out of the booke of Enoch which is Apocryphe, that is to say, withoute autoyente, it is reiecte of many: howbeit it hath ben taken wrothye autoyente bothe for the auncience and ble of it, and is accompted among the holy Scriptures.

THE ARGUMENT VPON the Epistle of Jude/by D. Erasmus of Roterdame.

It is vehemently displeasid with many wordes agaynst them, that beinge blinded in theyr owne concetuous appetites were aduersaries to the Gospell: whiche thyng notwithstanding ought to seme no newe matter, inasmuch as they were predestinate to this ende, and it was spoken of before by the Apostles, that that kynde of men shall lurkingly creepe among the flocke of Chyrtians. Agaynst this sorte, he so ameth them, that they may forcelat bothe to recapture them eyther with blaunyg, or save them by warninge geuyng. Which thing if they possiblye can not doo, yet they prepare them selues readyly agaynst the comyng of Chyl.

Thus endeth the Argument.

THE PARAPHRASE OF Erasmus vpon the Epistle of Sainct Jude thapostle.

The text.

¶ Judas the seruant of Iesus Chyriste the brother of James. To them which are called and sanctified in God the father, and preserved in Iesu Chyriste: Wherof vnto you and peace and loue be multiplied. Wherefore, when I gaue all diligence to write vnto you of the manner Caluatyon, it was needfull for me to write vnto you, to reboute you that ye should continually laboure in the faith, whiche was once geuen vnto the sayntes. For there are certayne vngodly men craftely crept in, of whiche it was written afore tyme vnto so sutch iudgement. They haue the grace of our God vnto wantonnes, and draye God (whiche is the only Lord) and our Lord Iesus Chyriste. My mynde is therefore to put you in remembrance, for as muche as ye ouer knowe thys, how that the Lord (after that he had deliuered the people out of Egypt) destroyed them which afterwarde beloued not. The angels also which kepte not theyr first estate, but left theyr owne habitation, he hath relesed in cordelapunge thagayn vnto the iudgement of the greate daynturne as Sodom and Gomor, and the cyties aboute them (which in lyke maner belied them selues with insupercion, and followed Beuatyge fleshe) are set forthe for an example, and suffer the payne of eternall fyre. Likewise, these beuynge discreard by dycaimes despyle the flesh, despyle rules, and speake curill of them that are in autoyente. Yet Michael the archangell when he stroue agaynst the drayll, and disputed aboute the

body

body of moles, but not geue saylinge furth, but sayde: the Lozde rebuke the. But these speake curly of those thynges which they knowe not; and what thynges they knowe naturally (as beastes which are without reason) in those thynges they corrupte them selves. Wherfore unto them, for they haue folowed the waye of Cayn, and are vnclely geuen to the recoure of Saluatiō for Iannes sake, and perishe in the reason of Choise. These are spotted which of your synners traite together, without feare, scopyng their selues. Cloubers they are without warre, carye about of synnes, lyes without feare at garber ryng tyme, twyfe dece, and plucked up by the colfe. They are the ragynge waves of the sea, tomyng out theyr owne name. They are wandring sheeres, to whom is referred the myst of darthenes for cues. Whoch the seuenth from Adam prophesied before of Iacob, saying: Beholde, the Lozde shall come with thousandes of sayntes, to geue iudgement agaynst all menne, and to rebuke all that are vngodly among them, of all theyr vngodly doos, which they haue vngodly committed, and of all theyr cruell speachynge, which vngodly synners haue spoken agaynst hym. These are murmurers, complayners, walking after theyr owne lusts, whose mouthes speake proud thynges. They haue men in great reuerence because of an awaite. But ye beloved, remember the wordes which were spoken before of the Apostles of our Lozde Iesu Christ, howe that they tolde you that these should be begyled in the last tyme, which should walke after theyr vngodly lusts. These are makers of scites, rebely, nauinge no sperte. But ye dearly beloved, cutte your selues in your moste holy saythe, prayng in the holy ghoist, and hepe your selues in the loue of God, tomyng for the mercy of our Lozde Iesu Christ vnto euen all tyme, and haue compassion of some seperating them; and other saue with feare, pulling them out of the tyme (and haue compassion on the other) and haue the sperty vnture of the holy Ghost. Who hym that is able to hepe you fro synne, and to present you faultles before the presence of his glory with ioye (at the coming of our Lozde Iesu Christ,) to God ouer faultles, (I know Iesu Christ our Lozde) which only is true, be glory, maiesty, domynion, and power (before all woordes) now and euer, Amen.



Iudas Thaddeus the seruante of Iesu Christe, the brother of James, write this Epistle not to the Iewes only, nor to other newly converted, but to all men in commune, whome the tender mercye of God the father hath of his owne free will sanctified, and hath also without the helpe of the lawe made godly of vngodly, and of Idolatours obedient followers of true religion, whom also the bounteous goodnes of God had preferred in Iesu Christ to this tyme, that they should not aundant with other into the dongron of euilllasting damnacion, whom in like manner his free liberall goodnes hath now called vnto the saluacion of the Gospell. There is nothing that I can wishe vnto you moze fortunat, than that the goodnes of God would alwayes multiple in you his giftes, meeke, peace, and charitte: Percie, that you may absent your selues daily moze and moze from the vices of your former olde life: Prace, that you may through godlynes of life nourtly the con corde, which you haue with God: and Charitte, that you may through mutuall con corde be all of one mynde, and eche one bounteously good to other. Dearly beloved, soasmuche as the loue of the Gospell maketh all thynges commune, whether it be good, that chaunce or whether it be badde, namely in those matters that pertyne to eternall saluacion: I had so great a desier to write vnto you concernyng your saluacion, wherof I am no lesse careful than if it were myne owne, forsomuch as brotherly loue pricketh me forwarde therunto, so as I could not forbear, but I must exhorte you in this Epistle, to stande harde against the false Apostles, for the defence of the sincere saythe, which was once deliuered of the holy Apostles. And not onely to labour in this, that you continue stedfast in your saythe, but also to laye your helping handes vnto other, that they be not begyled of

The charitte of the Gospell maketh our to be as glad of an others good, as to be as sorry for all others hurt as though it were to himself, as for as worldly fel

The paraphrase of Erasmus upon the Epistle

Whence to be
comment, as
the phantast-
icall Ana-
baptistes do
with coly
breame.

the detrauer. For it is not possible to thinke what a Jewell the treasure of
saythe is, and it standeth vs in hande to watche so muche the more warily a-
bout vs, that it be not turned awaye from vs. For where as we desired the
Gospelles doctrine vnto you purely and sincerely, euen as we receyued it of
Christe, yet there haue a sorte of wicked ones chusse in them selues among to
the meane season, vnder pretticle of religion, and like woolues haue crept in
to the lorde shepfold, scyping them selues out in a shewe of godlynes, where
indeede they are very enemies of true godlynes. And that thys gaffe should not
disturbe youre myndes as though it were a newe matter: it was thus decreed
long agoe by the secreet counsaile of God, thus was it spoken befoze, that there
shoulde ryse men which with theyr wicked myschreuousnes shoulde bothe ex-
cite youre godlynes, and pull condemnation vpon them selues: they turne the
free libetall gifte of our God (wherewith he hath once freely pardoned vs our
synnes, and let vs at free liberty from the sharpnes of the lawe. In to an occa-
sion of wantones, where as they ought rather to be prouoked through his bene-
ficall goodnes, bothe to mapreue and surpasse the Innocence freely giuen
them, with godly studious endeouours: and being enflamed with the charite of
the Gospel, to do with a good will the works of righteousnes more plenti-
fully and more exactly, than Moses lawe had appoynted befoze. But nowe
these men abuse the liberte that is giuen them, vnto filthynes and licencious-
nes to synne, and fall of theyr owne accord backe agayne in to theyr olde bonde
licitude, from the which Iesus Christ had redeemed the with his owne blood:
a venge God, whom they once professed, where as he is the onely lord & maister
of all thinges that are in heauen and in earthe: and venge also our lorde Iesus
Christ, which hath made vs free to him selfe with the price of his owne sacred
bloude. It availeth vs nothing to be redeemed, vnles we continue steadfaste to
shende in those thinges, wherunto we are called. I thinke it not necessary, that
I should reache you, seeing you forgette nothing, but I only put you in remem-
brance lest the thing that you knowe shoulde slippe out of mynde. It auailed
the Hebrewes in tymes past nothing at all, whom (being the figure of the tymes
that nowe are) Iesus trained out of the hard and miserable bondage of the E-
gyptians, through the reade sea in to liberte: but euen the same, whom he in-
cessually persecuted whan they cryed vnto him, he destroyed agayne after a worse
sorte, whan they distressed and murmured agaynst God in the deserte. That,
which the bondage of Egypte was vnto them, the bondage of synnes was vn-
to vs: that which Pharaos that straight and intolerable lorde was vnto them,
the deuil was the same vnto vs, vnder whose tyrannye for our owne synnes sake
we were intangled. They puttyng theyr trust in God, escaped safely through
the myddes of the waters in to liberte: and we in beleuing the Gospel, haue
through Baptisme escaped Satans entere. But like as some of them made
not spede with all one sayth in to the lande of promise: and vnto them the good-
nes of God was not onely vniuersall, but also it turned in to the hrape of
theyr damnation: euen so vnto vs it availeth nothing to haue once set aparte
our synnes, vnles we also goe forwarde with constraint myndes in to better,
and better, and peace to the inheritaunce of the life of heauen. Moreover I
would haue you to remembre thys also, that it profited not such the kingelics
them selues to be so created, that they were companions of the Godhead, but
allone as they had chaunged that moste fortunate nature throug theyr owne
wickednes

wickednes, and perished, not still in the condition they were in, he thrust them
 downe headlong out of heauen, and hauing deprived them of the light of hea-
 uen, he damned them in everlasting darkness in hell. And these they are selected
 in thynges that can not be loosed, vnto the day of the last iudgement, when be-
 yng condemned, they shall be conuynced to curlewng paynes. Howe so-
 dome and Democrit and the residue of the sinner therinto aduoycing (where as
 they flourish in all pleynuous wealths of thynges) because they abused the li-
 berty of goodnes of God vnto riot and outrageous luste, bellying their sel-
 ues with wylde and abominable soyes of filthynes, are dispatched by the word
 of God, being consumed with fyre from heauen, to chynce they myght bee an
 example vnto other, that shal take the benefites of Chyrl vnto the filthynes of life.
 For they shall not escape like popes, that synke after like soye. Doe not they
 synke after like soye, which being belayed with floueing dycaines of false plea-
 sures, doe, not only beside theyr euerie bodies, but also let naught by theyr wyl-
 lets and those that are in authority: and are not afrayed to rayle agaynst them,
 vnto whoe by authoritye like they are in, they ought to do reuerence. But Micha-
 el the chynge, when he had disputacio with the deuil concerning the body of
 Moses, was yet afrayed only to speake rashly to the deuil though he were
 the moste filthy creature. But where he could not abyde his wicked talking, he
 moderately tempered his curle, after this wyse: The soye (quod he) rebuke thee.
 Than if Michael were afrayed to speake curle to the deuil, howe muche
 more intoltable a thing do they, that are not afrayed to curle or speake curle of
 men that are in authoritye and dignitie ouer them. But their wylde peruer-
 sitye is so great, that whete they haue no cause, yet they speake curle rothe and
 rayle agaynst those thynges that they vnderstande not. On that other parte
 they are so soye corrupte with vyce and lecherous luste, that in those thynges,
 wherein brute beastes being quite without reason, lye well and temperately, as
 in meate, drynke, and in carnall copulation, in these matters they behaue them
 selues moste vncyually. But woe bee vnto them, that shall haue the commune
 rewardes to happen vpon them with those, whose wickednes they folowe the ex-
 ample of. For they see not Iesus Chyrl before theyr eyes to take example at, but
 Cayn that killed his euerie byother, vnto whom the myshchynous soye of enuie
 perswaded first of al to doe murder: and Balaam, who being corrupte with lu-
 cre, went about to curle the people, who God had blessed: also Chore, who ha-
 uing lered a conspiracie, rose agaynst Moses, and with his woyme conspirours
 was by an horrible example quite dispatched. These are they, which where you
 lye purely and chastely and embrace Gospelike charitie, are as spotted offra-
 cing your company: and where you fall, they geue them selues to vtuous ban-
 nettings one with an other. Etheer are they restrained for reuerence or feare
 of any man from lycencious filthynes, but without respecte rashly followe that
 thyng that pleaseth theyr owne appetites. And yet in these dedes doing, they pre-
 fesse them selues to be teachers of the gospel, and guides to true vertue. But
 they are like vnto cloudes, which hang a loft, and where as they woulde ap-
 peare to be disposed to rayne vpon the thyrstie grounde, yet they are drye, and
 haue no water to succour the grounde withall, but are rashly carryed about
 here awayne and there awayne with theyr owne vayne lustes: being like vnto
 trees, which in the later ende of come harvest be sayde blossomed, and make a
 lyeing hope of fruite, when they muste wyther by and by, not onely being all to-
 gether

The paraphrase of Erasmus upon the Epistle

rather discontented, but all things bend, in that they rather have left them sel-
ues into Gospellike goodnes, and shall not other with them into instructions
neither is there any more hope of life in the, than is now plucked up by the roots,
wherin is no hope that they shall spring againe: who malmost as they are
disquar and gawen to scree, they alwayes with some manner of noise oppose
by their the quietnes of the congregation, being line into the outrageous
waves of the sea, that ruffe them up on eye, and for all that they doe nothing,
but raise abroade theyr own rebellious and stomes as much as in them
berthand see like vaine flaccs, wherin when they pretende with thebe of light
to be guides of the waye, yet malmost as they are castings about, and beie
not constantly that wherin is the righte, but see les always by theyr owne af-
fectes now wither now together, they carrye those that are simple and incertain-
specte into displeasur. Their manner thereto that let out their liures with a false
shyn light in the world before men, shall not escape the iudgement of God, al-
though he doe not now presently punish them, but reioyce with them in the eter-
nall barrowe of hell. These men, albeit they are taken up in best speere, yet like
you should thinke that some new thing were shewnto vnto you, which which
was the iuenty from Abair, prophesies of thousande ages, and of their tor-
mentes which they must in tyme cominge suffer. For he speaketh in this like
Shaloe the joye counteth with an innumerable multitude of his sayntes, to
practice subyctness agaynst all, and to reprove all those that are wicked, of all
theyr vices wherin they haue wickedlye doome, and of all things that they haue
subbeyndly and secretly spoken agaynst him: not only those that are naughty
ysrual sayntes, but also the wicked and contumelious persons agaynst God.
For in vnde they, sing they measure felicitye of this life by the pleasure of the
body, haue impatiently, if they lasture to haue affliction or calamitie, ne-
ther see they altered to murmure agaynst God in theyr querellings, that he
made manne after such a sorte, that he should be but of thys life, that he should
be enthaungred to desires, wishing this life to be made exceedingly long, and
out of daungre of displeasur, because they haue no trulle of the lyfe to come.
And yet wherin they can pretende their felicitye and so vile matters in theyr
myndes, yet theyr mouth breatheth of certayne greates high matters, and profes-
seth a certayne wonderfull learned leue of wisdom, wherin as they see with
felicie voluptuousnes most wisd that may be, but also hembreaking of sayntes,
wherin things booth most principally defile the doctrine of Christe. For they
speake not those things that the truth of the Gospell teacheth, but the things
that are pleasaunt and acceptable to them, whom they hope to get any vaintage
by. Agaynst the poore they are pyennes, but towards the ryche they are
verye clawbackes. The malice of these men shall the lesse encombye you (bray-
ly beloved) if ye remembre, that it was tolde before hande in trines parte of
the order of the Apostles of our lord Iesu Christe namelie of Paul and Pe-
ter. For they tolde vs, that in the last tymes there shoulde rise up mockers,
that shoulde defile the most pure doctrine of Christe with theyr wicked gaw-
nes, not luyng after the rule of the Gospell, but after theyr owne wicked and
abominable affectes. And thus a manner maye knowe by thys maner, wherin
as other that lye after the spirit of Christe, and hauinge contemned eache
things for theyr studie vpon beautifull thynges, agree in one quite conceite,
these stee by differences, because they be woifbelingers, and gawping them

setting in to the service of worldly affectes, and hope of the spittle, they hunt
 after voluptuous pleasures, seek to trigne aloft, and scrape after lucre. And
 those that let their myndes vpon these matters, are not fitte for Christen con-
 corde. For they had rather disturbe the tranquillitie of the flocke, than to bee
 brought in to oioye. But as for you, deare brethren, that are spirituall, see you
 geue diligence, that you maye be more and more, as lying stones, heaped to-
 gether in to the building of God, cleauing fast to the sure foundation of your
 moſte holy sacred faith. Once you were perswaded, that the goodly should not
 want their rewardes, how soeuer they are afflicted here in this life, require
 not rewardes therfore in this worlde: and the wicked should not faile of their de-
 ſerted tormentes, count not to reuenge your selues. And therfore make earnest
 ceping for the helpe of God continually with pure and spirituall prayers, and
 preferue you eury one other with mutuall concord, and mutuall charite. For
 God heareth none but those that be of one hart. Rather put you any distrust,
 if you be tempted sondry wayes in this worlde for Christes sake, but loke for
 the mercie of God to be exhibited not in this life, but in the life that neuer shall
 ende. In the meane season hauing consideration of the persones, geue you dili-
 gence, to saue al men, some gently and frendly in calling them agayn vnto bet-
 ter purpose, and the other saue with feare, as if you caught them out of the fire:
 and hate not þ me, but this carcas defiled with peachy affectes, wherwith manes
 mynde is burthened and defiled, as it were a cote soyled in filth. And it is con-
 uenient to amende other mens faultes so much the more gentle, in that no man
 being conuersant in this selfe body can chole but bee vncleane. For that is not
 in the power of man lesse any manne should haughtily challenge prayse to him
 selfe, but all gloire, might, empire and power bee onely vnto God our sauour,
 through Iesus Christ our lord, not onely in this worlde, but before all worlde
 and in all ages to come for euer & euer. For in deede there is none but god alone
 that is hable to geue thys vnto those that labour for it, that although being en-
 uicenced with the selfe scaple body, the worlde callen you on eury side away fro
 the purpose of godlynes, yet you kepe your selues Innocent still to the ende, so
 that not onely me can fynd nothing in your maners, to fynde faulte at, but also
 that you are reborned such in the sight of Goddes Maiestie, that he is dis-
 pleased with nothing in you, whiche seeth the masse inward passages
 of your myndes. And when that shall come to passe you shall reioyce
 and be glad in the commyng of our lord Iesu Christ, when a-
 ther shall make heauy cheare, whiche seme in the meane
 space to lyue sweetly. And that thys maye so be,
 prayre ought to bee made with all earnest
 helpes.

Thus endeth the Paraphrase
 vpon Jude.